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FOR THE HOME AND SHOP AND FARM

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GOOD CITIZENSHIP ASKEW.

The Topeka Good Citizen, official organ of the Young People's Good Citizenship Federation of that city, says that the secretary of the organization "who has been associated with The Good Citizen temporarily as business manager, until arrangements could be made to relieve him, has resigned." The secretary and business manager is employed by the Santa Fe Railroad Company, and the explanation is made that "since the Good Citizen has proven to be a source of wealth it became still more necessary for Mr. Niles to sever his connection with the paper, as the rules of the railroad company imperatively say that no employee shall engage in any other business for profit."

Right here is where The Good Citizen is apparently keeping its left hand out of its right hand's business. The federation which its represents is composed of the young people's religious societies of Topeka, and its officers are under instructions from the membership, as part of the organization's work to shut up the gambling devices commonly known as slot machines. When this movement was started a committee of slot machine owners, realizing that they would be beaten in a fair contest in the courts, went to the business manager's employer and demanded his discharge, stating that they shipped 90 per cent of their goods over the Santa Fe and that unless their demands were complied with a boycott on the road would result. Consequently the secretary and business manager was called in and given the alternative of quitting his religious prejudices or his job. As he had a mother and sister dependent on him, and, despite prevalent prosperity, it is not the easiest thing in the world to secure work, he could do only one thing. He had not been making a cent out of the organization or the paper and did not expect to during his present term of office.

Until good citizens bear in mind that the love of money is the root of all evil and strike with determination at the root of the matter they will not accomplish much permanent good. The Santa Fe road has done a great deal of Christian work in the line of advancing the Railroad Y. M. C. A., but its officers recognize the truth that Christianity must be secondary to business matters nowadays; consequently it is impossible for any member of the Topeka Young People's Good Citizenship Federation, who is also a Santa Fe employee, to do anything more than routine work for the federation. But to attack the Santa Fe or to tell the truth about any monied interests of Topeka which daily override Christianity for the sake of gain would either kill the federation or precipitate a revolution in Topeka. This determination is really showing itself in various parts of the country, and wherever it does one will find a church of which the worker for small wages can become a consistent member.

STOP THIS POLITICAL FOOTBALL.

Governor Stanley will do no one any good by ordering the "investigation" of the two regents of the State Agricultural College. There is no denial of the fact that the whole thing is simply to gratify Riley county politicians; no Republican attempts to say that there is any merit in the charges, and the only defense is that Regents Limbocker and Hoffman belong to the party out of power.

It is this sort of petty political persecu-

tion that debauches and degrades our state institutions. It is not confined to any one party, and seems to be growing worse every year. Under the last fusion administration the scandalous administration of the charitable institutions made a fearful stench to the state; now, just as the Agricultural College is becoming recognized all over the country, and abroad as well, as an authority in its line of work and as its energetic and able management by President Will and other members of the faculty is beginning to show results, Editor Perkins, of Manhattan, must stick his nose in for spoils. Worse than this, after the Republican party has done its rooting up, the fusionists, who will win next year if the see-saw precedent is kept up, as seems probable, will proceed to overturn again.

The people of Kansas ought not to tolerate this from any party, but as long as they leave the management of State institutions under the supervision of politicians they will have to take what they vote for. Some day, perhaps, they will find out that the educational institutions of the State should be under the management of a board elected on the rotating plan directly by the people, and that all the charitable, reformatory and penal institutions should be managed by another board chosen in the same manner. Then these institutions will be out of the hands of venal politicians, but until then the voters can swallow the medicine of their own selection.

BEAUTIFUL FARM HOMES.

There is actual value in the beauty of farm homes as well as in the beauty of other property. There is value in the beauty of a horse or other animal and there is value in the beauty of a flower, shrub or tree. Handsome fruits always sell for the most money where the quality is equal and in some cases where the quality is inferior.

A beautiful farm home not only adds to the value of its own farm but to the value of all the farms in the immediate neighborhood. Farm buildings kept in good repair and neatly painted add much to the beauty and actual value of the farm. A nice lawn around the dwelling with a few evergreen and ornamental trees and shrubs add not only to the value of the place but also to the comfort of the family. Walks made to the front and back doors of the house add to the convenience and good looks of the premises. The yard around the house should not be used as a pasture for stock nor as a runway for pigs or calves. A small orchard of large and small fruits will add greatly to the beauty and comfort of the home. The expense in adding these things to the home need not be great and they will increase the actual value of the farm much more than their cost, besides adding greatly to the comfort and happiness of the family.

Life at most is very short and some pleasure and happiness ought to be got out of each day, and nothing can add more to the daily happiness of the farmer and his family than a beautiful farm home. The influence of good example is shown by beautiful farm homes. Each stimulates and encourages the others. A spirit of praiseworthy rivalry is created that adds to the pleasure and happiness of all. An attractive farm home induces other farmers in the neighborhood to improve the surroundings of their own homes. Improvements that beautify the home need not necessarily all be made at once. It is really better to make them by degrees for they are then a constantly increasing pleasure. A few new trees and shrubs in the spring, a new walk or fence in the summer and a fresh coat of paint on the buildings in the fall will be adding pleasure to pleasure throughout the entire year.

Our happiness is and should be a pleasure to others and the sight of a beautiful farm home is a source of happiness to all who look upon it. A country road along which are beautiful farm houses becomes a driveway for pleasure seekers and adds to the happiness and delight of all persons who pass that way. Beautiful farm homes are an indication of the thrift and prosperity of their owners and of the comfort and happiness of the families who live in them and also of the productive qualities of the farm lands in that part of the country.

A printer's error caused the omission of the proper credit for the article on "The Insufficiency of Legislative Bodies," in the Current Discussion series last week. The article was from the pen of Senator Horace A. Keefer, of Wallula, whose personal experience adds to his ability in the discussion of this subject.

CURRENT DISCUSSION

PROBLEMS OF YOUNG MEN.

By Professor Frank Nelson, State Superintendent of Public Instruction.

A short time ago I received a letter from a contributor to one of our magazines, asking me the following question: "What do you consider one of the most important elements necessary to a young person's success in life?" I answered, after some deliberation, "Integrity of purpose and hard and faithful work." I did not find this answer in any dictionary, neither did I gather it from the classic literature of the past; the philosophy of Plato did not suggest it; it was not taken from any favorite author, nor from the sermon or any recognized divine. No; I carved it from the experience of the successful men of the world. Study the life of any man who has achieved pre-eminent success in business, law, education, theology, politics, reform, or in any honorable pursuit in life and you will find that his purpose has been high and pure and clean. You will also discover that he has worked hard and faithfully. In fact, "it will be found that the worthiest men have been the most industrious in their calling." And so the first problem a young man must solve, is the problem of labor. He must decide whether he is to add to or subtract from the sum total of human happiness and wealth.

It should be observed, however, that integrity of purpose is a necessary condition to hard work and faithful work. There is no incentive to persistent work where nobility of purpose does not exist. What is it then to have integrity of purpose? It is to live and work for something that will make the world better. It is a dedication of our best energies to the advancement of all that is pure and good. It is to have courage to dare and to do. It is to live for a broader and fuller life. It is to outline for ourselves a definite line of action along the path of duty, and then to follow that line of action without fear or favor.

Duty and right doing are always pleasant companions. They never get mixed. Where integrity of purpose exist, there duty is always recognized and respected. Integrity of purpose leads on to that higher and broader life where good results come as a distinct product of hard and faithful work.

What is it then to do hard and faithful work? Is it to overstrain yourself? Is it to wear yourself out? No; labor is economy. The man who knows how to labor knows also how to economize his strength and power. To do hard and faithful work is to do as much as you can, do it as well as you can, and for as many people as you can.

Do as much as you can. There is a problem. How much can you do? You say, I don't know. Well, the best way for you to find out is to try. Test yourself. Take an inventory of your energies. No man used to the utmost the powers which God has given him. Life is so wonderfully constituted that there is always room for development. I do not believe that our young men should be satisfied simply by doing the regular work assigned them. This should be done and more. Life is full of opportunities to do good and to grow. The world will never be as good as we would like to have it, but it can be made a great deal better than it is, and the way to make the world better, is to get men and women to provide for themselves, to labor. The best way to learn to labor is to do as much as you can.

Do your work as well as you can. I have never yet met a man who has complained that he has ever done a thing too well. Perfection is always a long ways off. There is plenty of room for improvement. Self-criticism is always in place. The man who desires to succeed in life is the one who is not afraid to criticize himself or to be criticised by his friends. The way to become proficient in our work, is to rub off the crude parts of our being. It is the little extra efforts that we put forth, the sacrifices that we make, the finishing touches, as it were, that adds perfection to labor as far as we can make it. The young man who tries to do hard and faithful work is the young man who earnestly feels that he never does anything so well but that if he had another chance, he could do it a little better. The young man who looks to the future, who has a clear vision and a high hope is never satisfied but always trying to do better and more satisfactory work. Improvement means progress. It means to do the best you can with the means at hand. It is a recognition of this broad and fundamental principle that has revolutionized space and distance; that has made possible rapid and accurate connection between man and man,

and between nation and nation. It was the recognition of this practical philosophy to do the best with the very best means that added immortal glory to the efforts of the American sailors in Manila harbor under the guiding hand of the great American Admiral, George Dewey.

Do your work for as many people as you can.

"No man can live for self alone.
The race is one, from first to last;
A common blood flows in our veins,
And impulse with the ages gains,
That shape man's ends."

We cannot live alone. We cannot isolate ourselves. Every individual is a link in the great chain of human destiny and by the nature of his very existence becomes a factor in moulding the character of his age. Humanity is bound together by mutual ties of sympathy and love. The sacrifices that we make for principles that are just and right must eventually enrich the race and add to the blessings of a common humanity. A loving word is the expression of a pleasant and loving life. A kind act is the product of a kind personality. A great deed is the product of a great life, simply because that life represents within itself the hopes, the agonies, the purposes and the possibilities of a common race. You represent the possibilities that belong to mankind in the degree in which you are able to interest yourself in all those movements that tend to the betterment of the world. A man whose heart is so hard that he takes no recognition of the controlling forces of our day—forces that make for a better and a higher civilization—such a man is out of harmony and out of sympathy with his age and generation. He does not do much for the world. You represent within yourself and in your work the great ideas that dominate the world just in proportion as you sympathize with these ideas.

Another problem that the young man must solve is the problem of self-education. I mean self-education along the line of current problems. Self-education along the line of a progressive and exalted citizenship. The young men of today should be students in the broadest and fullest sense of the word. They should identify themselves with those educational and religious movements which tend to cleanse society and purify the body politic. Here is a field for training, investigation and self-culture. The world is a university in itself. When we cease to educate ourselves, we cease to grow. We become stationary.

Never allow difficulties to master you—always master them. In this connection nature teaches us a suggestive lesson. In the early spring we gladly pause to pluck the first bright rose delighted with its beauty and charmed with its fragrance. But did you ever stop to consider that that little rose, now so beautiful, suffered many impediments and endured many cold and drizzly rains before it could push its smiling leaves through the cold, damp earth. So with us. Sometimes God sends us difficulties, not to discourage, but to test us. We should rise above these difficulties. Upward and onward should be the inspiring motto of every young man. We have no right to expect, even the noblest work in life, to be free from difficulties. As every plant must break through the hard crust of the earth before it can be seen in all its beauty and splendor, so we must break through the hard crust of opposition before others can appreciate the value of our existence.

It will not do for some to waver thinking others can bear the brunt of the battle. It requires effort and self-sacrifice to stand firmly for convictions but it always pays. In this connection we are reminded of the advice given by Thoreau: "Be not simply good—be good for something." Society demands and has a right to demand much of every young man. It demands that he take a firm stand in support of all moral, civil and religious questions. It demands that his voice, his work and his influence be on the side of truth and right. It demands that he be a leader in every good and noble cause. These demands are not too broad. It is the men of individuality and strength of character: men who look forward and upward; men who have faith in themselves, in their cause, and in God, who leave an impress upon their age. Take faith in one hand and hope in the other and you need never waver. To work for a good cause, with God's approval, is the noblest thing in life. The service of the greatest good is the highest expression of self-education. Self-education means not only the discipline of mind, but a consecrated effort towards the correct solution of the problems that are today engaging the attention of the thought-